H.6.32

The BEST NAME ON EARTH

Together with severall other Sermons lately preached at St. *Brides*; and in other places.

By *T. Fuller*, Batchelour in Divinitie.

London Printed for the use and benefit of *William Byron*, Gent. 1659.

ANTIOCHIA.

Behold this ancient Citty from whence came
As from ye sacred Font the Christians name
Heauen grante yt our once famous London may
What Antioch gaue in time not take away.

Jo: Ou

John Stafford Excu: 1657

EMMANUEL
Collegium Emmanuelis
Cantabrigiæ

The Beſt name on Earth.

Acts 11. 26.

And the Diſciples were called Chriſtians firſt in Antioch.

1. WE meet with four names in Scripture whereby the ſervants of God converted to embrace the Goſpel, were called, before the time that my text was written. Theſe took their denominations from the four *Cardinall graces* ſo neceſſary to mans ſalvation.

1. From their Holineſſe } Called { Saints.
2. From their Faith } Called { Believers.
3. From their Love } Called { The Brethren.
4. From their Knowledge } Called { The Diſciples.

From their *Holineſſe* called *Saints*,

Acts 9. 13. *I have heard by many of this man, how much evil he hath done to thy Saints at Ieruſalem.* Acts 9. 32. *He came down alſo to the Saints which dwelt at Lydda.*

From their *Faith* called *Believers*, Acts 5. 14. *And believers were the more added to the Lord, multitudes both of men and women.*

From their *Love* called the *Brethren*, Acts 9. 30. *Which when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.* Acts 11. 1. *And the Apoſtles and brethren that were in Iudea heard that the Gentiles had alſo received the word of God.*

From their *Knowledge* called the *diſciples. The number of the diſciples was multiplied.* Acts 6. 2. *Called the multitude of the diſciples unto them.*

And

And in my text, *And the diſciples were called Chriſtians firſt in Antioch.*

2. *Obſerve* in the words,

1. Who were *called*; *The Diſciples*: all they, and onely they.

2. What they were called, *Chriſtians.*

3. Where they were called, *at Antioch.*

4. And laſtly, when they were called; *Firſt*, neither ſooner nor later, but juſt now when the Church ſo increaſed with the preaching of *Saul* and *Barnabas.*

We will chiefly inſiſt on the ſecond and third parts; and therein for the more conveniency, invert the Order, and begin firſt with the place called *Antioch.*

3. Firſt then *Negatively*, not at *Ieruſalem*, and that for two reaſons.

Firſt, becauſe *Ieruſalem* had lately loſt its credit with the great God of *Heaven*, it was become *Bankrupt* in its reputation for her ingratitude to God, and cruelty to his ſervants, Matthew 23. 37. *O Ieruſalem, Ieruſalem, Thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not? Behold, your houſe is left unto you deſolate.* Yea it was utterly unfit that the name of *Chriſtians* ſhould begin, or be born in that place where *Chriſt* was ſo cruelly put to death.

4. Se-

4. Secondly, becauſe *Ieruſalem* was of *a covetous, envious*, and *ingroſsing nature*, ready to monopolize and incloſe all honour to it ſelf. So that had the name of *Chriſtians* firſt begun within the walls of *Ieruſalem*, the Jews would have been ready alone to lay claim thereunto, excluding the *Gentiles* to have any participation therein. As *Chriſt* therefore ſuffered without the walls of *Ieruſalem*, thereby proclaiming himſelf a publick good, not appropriated to that private nation, and for the ſame cauſes the name of *Chriſtians* began not at *Ieruſalem* but at *Antioch*.

5. Secondly, *Negatively*, The name began not at *Rome*. O how would the tide of *Tybur* have

swollen beyond bounds and banks, had the name of *Christ* first begun from that *Citie*? How would the papists boast (though not without some cause) yet beyond all measure, that *Rome* in a manner was the *godmother* of true Religion, & gave her the name of Christianity? If a father cannot in his writings vail his bonnet in a civil respect to the citie of Rome, and give it a regardfull salutation, because it was the imperiall citie of the world; if an ancient Ecclesiasticall Historian cannot give it a Rhetoricall complement, in respect it was so famous a Church, and most ancient Patriarchall Seat, having precedency before, though not superiority above, all other Churches;

I ſay, if in ſuch caſes their expreſſions are hailed and tugged by popiſh paraſites, to ſignifie (contrary to the mind of the ſpeakers) the primacy and infallibility of the Romiſh Church: how would they ere now have hollowed it into the eares of deaf men,& imperiouſly upbraided the Church of *England*, if the name of Chriſtians had its riſe from *Rome*, and originall in the walls thereof? But God hath marred their *mark*, and payred their *pride*, and blaſted their *boaſting*: Chriſtians were firſt ſo called, not at *Rome* but at *Antioch*.

6. Here let us enquire orderly into two things,

1. What was *Antioch*.
2. What is *Antioch*.

What was it? I confesse there be many cities in *Asia* of that name, no fewer then seven and twenty, which I could easily demonstrate, were it not my work to preach *heaven* unto you, and not to read a *Geography Lecture.*

7. The reason why there were so many *Antioches* is this, because there were two *Antiochusses* successively, both puissant princes and eminent Emperours of *Asia*, who founding, repairing, and enlargeing severall cities, called them all after their own name. Besides, they had many friends and favourites who to ingratiate themselves with these princes, called the cities of their own erection after the names of Antiochus.

8. But the *Antiochia* mentioned in

in the text, is certainly known to be Antiochia in *Cœloſyria*, ſo called, becauſe lying in a hollow vale interpoſed between the mountains of *Libanus* and *Antilibanus*.

It was commonly called *Antioch* the great, and was a *Metropolis* for trade in thoſe Eaſtern parts.

9. Come we now to conſider what is *Antioch*.

It is a pittifull inconſiderable village, famous onely for what it hath been; the Churches therein are buried in their own Churchyards. It falleth ſo much under the notice of a Geographer, that it falleth not under it generally; omitted in moſt Mapps, except ſome charitable ones, which are pleaſed in pitie to take cognizance thereof.

Yea,

Yea, which is worſt of all, a ſound Chriſtian and orthodox in his judgement, is hardly to be found in that citie where Chriſtianity firſt began. It is at this day infected with *Mahumetiſme*, and ſuch few ſorry Chriſtians as remain therein, are infected in the Fundamentalls of *Religion*: for they follow the Greek Church, and deny the proceſſion of the holy ſpirit from the ſonne, the ſecond perſon in the Trinity.

Uſe 10. To teach humility to all places of greatneſſe, not to confide in their own populouſneſſe, but to walk in humility before God, ſeeing *Antioch* the great, that voluminous citie, is now epitomized to nothing: yea, we may generally obſerve, that all

cities

cities that wear the ſirname of Great, are beheld by God with a jealous eye: partly becauſe *greatneſſe* is a flower of the Crown of heaven; partly becauſe *great cities* preſume on their populouſneſſe to be *great ſinners*; hoping in vain that their greatneſſe will procure them an *Act of Indemnity*, and God be moved to let them alone, rather then to puniſh ſo many, enough to make the ſword of his Juſtice turn edge, before it can cut through them.

11. The premiſes I ſay have moved the great God of heaven to hold a ſtrict eye, and heavy hand over all cities ſirnamed Great; whileſt leſſer places, *Zoars*, eſcape beſt in general judgements:

Nineveh

Nineveh the great, Jonah 3. 3. *Hamath the great*, *Rabbah the great*, *Babylon the great*, Revel. 18. 2. *No the infinite*, Nahum 3.9. And *Antioch*, by humane writers called *Antiochia magna*, are all reduced to ruines.

12. Give me leave to ſay to this citie of *London*, as *Darius* did to *Daniel* in a *holy complement*, *O Darius*, *live for ever*, that is, (underſtand it a *finite ever*) might he, in *life*, *health*, and *proſperity*, continue to the utmoſt poſſibility of nature. So ſay I, *O London*, *laſt for ever*, may it flouriſh as long as any place hath a ſubſiſtence in this ſublunary world; however, let it not be high minded, but fear, ſeeing *Antioch* a place as plentifull, as puiſſant, as po-

populous, is now dwingled away to an inconſiderable village.

13. Come we now to the name of *Chriſtians*:

This will bear a double debate, firſt, whether it was impoſed by the enemies of the Church in ſcorn and deriſion, or whether the Church it ſelf did aſſume it as an act of their own election and approbation.

14. I conceive the firſt utterly improbable: for had the perſecutours of the Church, the depravers of goodneſſe and good men, given a name unto them, they would have invented and impoſed one more defamatory, of greater ſhame and diſgrace, as to call them *Hereticks*, *Nazarites*, *Crucifictians*, and the like; and not ſo noble

noble a name as *Chriſtians*.

By the way we may obſerve, that the word *Chriſtian* is uſed twice in the Bible, or if you will, but once and an half. Once, 1 Pet. 4. 16. *Yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.* The half time, Acts 26. 28. when *Agrippa* ſaid, *Thou haſt perſwaded me almoſt to be a Chriſtian.* In both which places we find the word taken in an honourable acception, nothing of ſhame being imported therein; which perſwades us to believe, the name was never faſtened on Gods ſervants by their profeſſed enemies.

A ſecond enquiry ſucceeds, *viz.*

15. Whether this name was by divine

divine injunction immediately beſtowed upon them, or whether the Church meeting together, by a prudentiall Act, with a joint conſent aſſumed it upon themſelves.

I confeſſe at the firſt reading, I conceived the text in the Original favoured the former, where I read χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς: now χρηματίσαι ſometimes containeth divine inſpiration therein, and is ſo uſed Matth.2.12. Καὶ χρηματισθέντες: *And being warned of God in a dream.* This, I ſay, inclined me to believe the name of *Chriſtians* to be revealed from God, and by him immediately impoſed on the diſciples.

16. But on ſecond thoughts, I find the word ſometimes to import

port no more then a plain denomination. And ſo it is uſed, Rom. 7. 3. μοιχαλὶς χρηματίσει, *ſhe ſhall be called an adultereſſe*; which moveth me to believe, that without any ſuch immediate revelation from heaven, in an extraordinary manner, in the manifeſtation of Gods will, the Apoſtles there preſent, by the aſſiſtance of Gods ſpirit within them, and the generall conſent of the Church about them, aſſumed that name upon themſelves.

17. Poſſibly becauſe many believed, ſome of the *Circumciſion* and ſome of the *Uncircumciſion*; and becauſe *Gentiles* was a name odious to the *Jews*, and *Jews* offenſive to the *Gentiles*: therefore the word *Chriſtians* was pitcht upon

on as common to both, to bury the former names under it: for though *Iew* and *Gentile* did ever remain as words of *civil diſtinction*, they were henceforward aboliſhed, as *terms of hatefull diſparity.*

Queſt. 18. But why were they not called *Fatherians* from God the Father, or *holy Ghoſtians* from the holy Ghoſt? why onely *Chriſtians* from Chriſt the ſecond perſon in the Trinity? here, if any return that they are too harſh and ill ſounding, too troubleſome and tedious to be pronounced, the *anſwer* is in no degree ſatisfactory to the queſtion.

For, firſt, were our tongues as long accuſtomed to the pronunciation of theſe words, as they

have been uſed to the word *Chriſtian*, a very liſping utterance would eaſily be able to expreſſe them.

Secondly, we in *England* within theſe laſt fifteen yeares, have acquainted our tongues with as hard terms, with as numerous *ſyllables*, & ſome of Latine, others of Greek extraction, (*Presbyterians*, *Antinomians*, *Independents*, *Repreſentatives*, &c.) and yet theſe go down glib with us in our common diſcourſe.

Anſw. 19. The true anſwer is this, we are called Chriſtians from that perſon in the Trinity, that hath merited moſt in the redemption of mankind.

20. And here farre be it from me to make odious compariſons be-

betwixt the perſons in the Trinity, and their deſerts towards us, which have moſt indeared us unto them. That perſon who hath done leaſt for us, hath done more for us then we can *requite*, then we can *deſerve*, then we can expreſſe, then we can conceive; however, may duſt and aſhes in all humility confeſſe this moſt neceſſary and comfortable truth, that Chriſt the ſecond perſon in the *Trinity*, is the *beſt friend* we have in the *Court* of *Heaven*, and hath both done and ſuffered moſt in the effecting our ſalvation.

21. Thence is that expreſſion of David, Pſalme 110. 1. *The Lord ſaid unto my Lord, ſit thou at my right hand, untill I make thy enemies thy footſtool. The Lord*, that is,

God the Father, ſaid to my Lord, that is to *God the Sonne, to Ieſus Chriſt*; indeed one can take but little comfort in the *Lord*, if not for *my Lords* interceſſion. *The Lord* conſidered in his greatneſſe and juſtice, is our enraged enemy, affording us cauſe of fear and ſadneſſe, till beheld as reconciled in our *Lord* unto us.

22. Now it will plainly appear, that *Chriſt* hath performed moſt for mankind in order to our *Salvation*.

For, firſt, *in operibus ad extra*, in all outward actions, *Chriſt the ſecond perſon in Trinity* hath an equall ſhare with the other two. Thus *Chriſt*, as well as the other *two perſons in Trinity*, created the World, and all therein, John 1. 1, 2, 3. *In*

the

the beginning was the Word, and the Word was with God, and the word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.

23. Secondly, we are juſtified by Chriſt, as well as by *God* the Father, Gal. 2. 17. *But if while we ſeek to be juſtified by Chriſt, we our ſelves are alſo found ſinners, is therefore Chriſt the miniſter of ſinne? God forbid.*

24. Thirdly, we are ſanctified by *Chriſt* as well as by the *holy Ghoſt*: for as it is ſaid, Rom. 15.16. *Being ſanctified by the holy Ghoſt*; ſo it is ſaid, 1 Cor. 1. 2. *To them that are ſanctified through Chriſt Ieſus.*

25. Hitherto we have proved, *That Chriſts goodneſſe* came para-

lell with the other *two persons in Trinity*, in their relation to mankind, *creating, justifying*, and *sanctifying us*: now it remains that we shew what *Christ* hath peculiarly done and *suffered* for us. And this will plainly appear, if we consider, how three parts of four in the Creed, are made up of our Saviours performances for our *salvation*, wherein he alone had a *personall interest*.

26. *Christ* it was, who was conceived of the *holy Ghost*, *Christ* it was who was born *of the Virgin Mary*; *Christ* it was *who suffered under Pontius Pilat*; *Christ* it was *who was crucified, dead, and buried*; *Christ* it was *who descended into hell*; *Christ* it was *who the third day rose again from the dead*; *Christ* it is *who sitteth on the right*

right hand of God almighty; *Chriſt* it ſhall be, *who ſhall come to judge both the quick and dead*: And thus we ſee, that the greater part of the *Creed* is but a *Chronicle* of *Chriſts achievements* for mankind, from whom we are *juſtly called Chriſtians.*

27. But ſome will ſay, grant it fit *that Gods ſervants* ſhould be denominated from *the ſecond perſon in Trinity*, yet, why are they not *called Ieſuites from Ieſus*, rather then *Chriſtians from the name of Chriſt?*

28. I anſwer, *The name of Ieſus which ſignifies a Saviour*, is not of ſo *tranſitive a nature as the word Chriſt* is, nor can it be ſo properly applyed to men, without ſome ſuſpition of blaſphemy, and confining thereupon; *Ieſus* importeth

a *Saviour*, *Chriſt* importeth *anointed*; now every ſervant of God cannot be termed a *Saviour*, but may properly be called a *Chriſt*, and an *anointed*.

29. This may be proved from the expreſsion of David, Pſal. 45. 7. *Thou loveſt righteouſneſſe, and hateſt wickedneſſe, therefore God, thy God hath anointed thee with the oyl of gladneſs above thy fellows.* See we here, *That Chriſt being anointed* above his fellows, implieth that his fellows were alſo anointed, though in an inferiour proportion; though the *grand ſhower of graces* fell onely *on the head of our Saviour*, yet ſome ſtragling drops did light on all them who truly believe in him, ſo that every *Saint of God* is a little *Chriſt or anointed*.

30. They

30. They may alſo be called *Chriſtians*, that is the *profeſſours* of the faith, maintainers of the *doctrine* which *Chriſt* delivered to his *Apoſtles*, and endeavourers to imitate the examples which he ſet before them.

31. Here we muſt not forget how the heathen made another deduction, and etymologie of the word *Chriſtians*; for ſuch pagans, in the *Primitive times*, beholding the *love and charity* betwixt *Chriſtians*, how they mutually relieved each others wants; but eſpecially, how they converſed together in the time of plagues and epidemicall diſeaſes, comforting one another, when heathen people ſtarted from the embraces of their neareſt relations: I ſay, ſeeing this, they

they conceived they were called *Chriſtiani quaſi Chreſtani*, from χρηστὸς the Greek word for *mild and meek*, as more mercifull men, more pittifull and compaſſionate perſons then any others.

32. But alaſſe, ſhould heathens now look on the carriage and *converſations of Chriſtians* one towards another, how ſpitefull and cruell we are, how Beariſh, how Boriſh, how Brutiſh we are in our mutuall diſſentions, they would conclude us not called from meekneſſe; ſo ill we broke our names.

33. Come we now to the uſes of what hath been delivered, which may ſerve to confute two ſorts of people.

Firſt, Thoſe that are aſhamed of the name *Chriſtians*. Se-

Secondly, Those that are a shame to the name *Christian*.

For the first, We charge this on the account of the *Church of Rome*, let them get it off as they can. For the word *Christian* in the citie of *Rome*, is taken to be a term of disgrace, a *note* or *brand* of *infamy*; so that when they will disparage a person, they call him a * *Christian*, which amounteth to as much as a *silly fellow*, a *mean man*, a man of *no parts or endowments*.

* See the *Rhemish* Testament, and Dr. *Fulk* in his Annotat. on this verse, Acts 11. 26. citing one *Christophorus Francius* for the justifying of this observation.

34. And will you know the true cause thereof? It is this; All pregnant wits of able and active parts, or of high and *honourable parentage*,

rentage, enter themſelves into ſome *Order*: if men, of *Benedictines*, *Dominicans*, *Franciſcans*, *Carmelites*, *Ieſuites*, &c. if women, *Bridgittians*, *Clarians*, &c. ſo that beſides the name of Chriſtians, they have an addition from their *Order* to diſtinguiſh them from the common ſort of people. And if they be *Seculars* of any conſiderable *Eminency*, then are they known by their *dignities* of *Arch-deacons* *Biſhops*, *Cardinalls*, &c. So that ſuch plain poore people which are without *welt* or *guard* of any ſuch *Religious Acceſsions*, are called *Chriſtians*, as uſeleſſe in the *Church*, ſave as *ordinary perſons* without any degree or dignity therein. Thus *Chriſtian* paſſeth there for the civilleſt expreſſion of a *fool*, and doth not

not *Rome* ſhew her ſelf to be *Antichriſtian* to purpoſe, where the name of *Chriſtian* paſſeth for a term of *diſhonour*, or at the beſt of *diminution*?

35. In the ſecond place we charge it on our *Romiſh adverſaries*, that they are aſhamed of the name *Chriſtian*, becauſe they write themſelves *Dominicans*, *Franciſcans*, *Carmelites*, &c. *pleaſing* and *priding* themſelves in thoſe titles, whileſt the name of *Chriſtian* (though not actually *diſowned*) is diſuſed by them, and left in *ſilence* and *obſcurity*.

36. But here the *Romaniſts* turn our own *Ordinance* againſt us, and aſſault us with our own *weapons*. They heavily accuſe us for being aſhamed of the name *Chriſtian*, be-

cauſe calling our ſelves *Lutherans*, *Calviniſts*, *Hugenotes*, *Proteſtants*, *Remonſtrants*, *Antiremonſtrants*, &c. Thus as *Mary* complained, John 20. 13. *They have taken away the Lord, and I know not where they have layd him.* They charge us that we have left out and loſt *Chriſt*, under thoſe many ſtrange names we have aſſumed to our ſelves.

37. I muſt enlarge my ſelf in anſwer to this *Objection.* And firſt I lay down this *Foundation*, that we never took theſe names unto our ſelves, but they were fixed and faſtned on us by the *ſpleen* & *envy* of our *Romiſh adverſaries*; and here we appeal to any unbiaſſed perſon to be *judge* betwixt us, whether this be fair and ingenuous dealing of the *Papiſts*? who firſt aſperſe

aſperſe us with ſuch *nicknames*, firſt *call us ſo*, and then accuſe us *for being called ſo*. And this will plainly appear, upon a particular examination of the aforeſaid *names*.

38. To begin with *Lutherans* and *Calviniſts*. This we ſay. We acknowledge *Luther* and *Calvin* two eminent inſtruments of Gods glory in their generation; whereof the firſt was more then a common man, armed *cap a pe*, with a couragious ſpirit, to break through, and rout the *ranks* of the *Romiſh ſuperſtitions*. However, we utterly diſclaime to be called by their names: call us *Lutherans*, call us *Calviniſts*, call us *Proteſtants*, or what they pleaſe, we ſtand ſilent, and return no *vous aves*, as

uter-

utterly unconcerned in that *call*, onely we find our tongues, when termed *Christians* : For *the disciples were called Christians first at Antioch.*

39. We reade a passage Isaiah 4. 1. much appliable to this purpose. *And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel, onely let us be called by thy name, to take away our reproach.* Here we may plainly perceive, that it is the *prerogative Royall* of the *Husband* alone, and part of his *Maritall priviledge* to have his wife denominated from him. God therefore who is a *jealous God*, may justly be suspitious of our *Church* her *loyalty*, if offering to be named from any other, but from *Christ* her *Husband*. 40. What

40. What ſaith John the Baptiſt? John 3. 29. *He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which ſtandeth and heareth him, rejoyceth greatly, becauſe of the Bridegroomes voice, this my joy therefore is fulfilled.* We allow *Luther* and *Calvin friends of the Bridegroom*, ſhining and burning lights, *ſtarres* of the *firſt magnitude*, but *Chriſt* alone is the *Huſband*, the *Bridegroom* to whom our *Church* humbly and heartily applieth it ſelf, triumphing to be called after his name alone.

41. Come we now to the third term of *Proteſtants*, wherein we take no delight, as caſt upon us by our adverſaries. Here firſt, we confeſſe that in a generall ſence all the *Saints* of God may be termed

Protestants. S. *Paul* himself was one, 1 Cor. 15. 31. *I protest by your rejoycing which I have in Christ Iesus our Lord, I die daily.* *Protestation* is no more then a *solemn and serious profession of the truth.*

42. But the name of *Protestants*, as imposed on those of our Church, had this originall. The *German princes* being in war with *Charles the fifth Emperour*, drew up an *Instrument* which they called a *Protestation*, containing a *Breviate* of the *Articles* of their *Religion*, in opposition to the *superstitions* of the Church of *Rome*, and this they protested jointly to defend, with their lives and estates: hereupon their *Adversaries* termed them *Protestants*; a term now extended to all of their perswasion: but

but it can never be proved that we took that name to our selves, or took any delight or contentment therein, as too narrow a name of party, whilst *Rechobeth*, God hath made us room in the word Christians, seeing that we rejoice in the latitude and comprehensivenesse thereof.

43. As for the name *Hugenots*, it was imposed by the *Papists* on the servants of God, who declining the common superstition repaired privately to S. *Hughs* gate at *Toures* in *France*, there secretly to here *Sermons*, and receive the *Sacrament*. But it cannot be evidenced, that ever they of the *Reformation* in that countrey, appropriated the name to themselves, or did ever style or write themselves

by that *Appellation*; the same may be said of the remaining names, which without our consent, yea against our wills, have been fastned upon us.

44. Here I will not descend to those *petty* names of private *Sects*, which these last ten yeares have produced, nor will I honour them with any mention. Chiefly, because as the youngest of discretion in this congregation, may remember the beginning of such names, I hope the oldest may live to see the end of them, when such ridiculous and absurd names shall utterly be abolished.

45. Come we now to the second sort to be confuted, namely, such as are a shame to the name of *Christian*, and these may be reduced to three ranks. 1. The

1. The Profane.
2. The Ignorant.
3. The Factious.

To begin with the firſt. Such may juſtly forfeit the title of Chriſtian, whoſe *works* confute the *word*, and *converſations* contradict their *denominations*; let ſuch either *live* as they are *called*, *Chriſtians*, or be *called* as they *live*, *Pagans*.

46. *Scipio* the worthy *Conquerour* of *Africa*, had a *ſon* that had nothing of his *father* but the name, being *cowardly diſſolute*, and given to all *debauchery*. It happened that he came into the *Senate-houſe* with a ring on his finger, wherein the picture of his *father* was moſt lively made; where the *Councel*, by an *Act of State*, com-

manded him to forbear the wearing of it, adjudging it unfit that he ſhould wear his fathers *picture*, who would imitate none of his fathers *virtues*.

47. I am ſorry the ſtory is too naturall to be applied, and your meditations have prevented me herein. Let them no longer abuſe the name of Chriſt, but deſiſt from making any further uſe thereof, except they will make a *Reformation* of their lives, with all poſſible ſpeed, to an acceptable proportion.

48. Secondly, it confutes the ignorant, which wear the name of *Chriſt*, yet can give no account of *Chriſt*, from whom they were ſo named; demand of them a reaſon of their denomination, and

and they are utterly unable to return any ſatisfaction.

49. Laban being queſtioned for his cozonage by his nephew Jacob, for ſubſtituting Leah in ſtead of Rachel, had nothing to plead for himſelf, Gen. 29. 26. *Save onely that it was the cuſtome of the countrey not to marry the younger firſt.* So were ſome countrey people taken to task, and ſeriouſly catechized about the cauſe of their names, they would render no other reaſon, but the cuſtome of the place they lived in; it hath been faſhionable ſay they for many hundred of years, our fathers, grand-fathers, Great grand-fathers, time out of minde, have been called Chriſtians, and we ſucceed, as to their *lands*, ſo to their *appellations*.

50. It is ſad there ſhould be ſo much darkneſſe in our land of *Goſhen*, where the Goſpel hath been ſo plentifully preached, and publickly profeſſed: theſe things I could as heartily wiſh they were falſe, as I do plainly know they are true.

51. Laſtly, it confutes thoſe who are factious, and willingly and wilfully make rents in the Church; how can theſe without apparent uſurpation be intitled Chriſtians?

52. Well, to conclude, let us leave off all by-names of parties, intereſt and factions, and return to our *beſt*, *largeſt*, *and ancienteſt* name of Chriſtians: *beſt*, becauſe no doubt impoſed, if not by the command, by the

the conſent of God himſelf, and therefore good reaſon it ſhould alwaies continue as an honourable denomination. We reade, Gen. 2. 19. *That whatſoever Adam called every living creature, that was the name thereof.* It ſeemeth he gave them expreſsive and ſignificant names, ſuch as were breif definitions of their natures, or elſe God would have reverſed and revoked them, and not have ſuffered them to ſtand and remain; ſeeing therefore *the name of Chriſtians* was given by a greater then *Adam*, being, if not *jure divino*, at the leaſt *jure apoſtolico*, by the joint *concurrence of the apoſtles* thereunto, let it laſt to all poſterity.

53. Yea, as this is the beſt name, be-

becauſe the beſt men were the authours thereof, ſo is it alſo, becauſe of the beſt matter contained therein, *the name Chriſtian* well underſtood, it preacheth a double Sermon unto us.

1. It putteth us in mind of what *Chriſt* hath done for us, and the many benefits we obtained by his life, death, *reſurrection, and interceſsion.*

2. It is a remembrancer unto us of what we ſhould do for *Chriſt*, in gratitude to the many favours he hath done for us.

54. Secondly, Chriſtians, it is the largeſt name, it takes in all Chriſts little flock within the compaſſe thereof, agreeing in the ſame fundamentall doctrine, though

though there may be difference betwixt them in unimportant controverſies, where the errour doth not intrench on ſalvation; though their oppoſites may unmercifully cenſure and condemn them for the ſame. O! if God were not more mercifull to us then we are charitable one to another, his *flock* would be ſo little, it would not deſerve the name of a *flock*.

55. 3. It is the ancienteſt proper name; *Believers*, *Saints*, *Brethren*, *Diſciples*, they were but *epithites* and *appellatives*; and though they ſtill be in being and luſtre, yet they are all out-ſhined with the word Chriſtian, the beſt, largeſt and ancienteſt name for all of our profeſſion; *And the Diſciples were firſt called Chriſtians at Antioch.*

FINIS.

THE WORST of EVILS.

Ephes. 2. 3.

And were by nature the Children of wrath even as others.

By *T. F.* B. D.

LONDON,
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And were by nature the Children of wrath even as others.

IN this chapter S. *Paul* is the remembrancer to the *Ephesians*, and reades them a lecture of their badnesse, before their calling and conversion; & surely such thoughts are right profitable to *Christians*, to call to minde how bad they were whilst they were wilde *Olives*, before they were ingrafted into *Christ*: for first it will raise their thankfulnesse to *God*, What am I, or what is my fathers house,

houſe, that thou ſhouldſt bring me hither? it will make us pay one tribute of praiſe more fully, more freely, when we conſider if we be veſſels of honour, it is no difference in the *clay*, but in the pleaſure of the *Potter*. Secondly, it is excellent phyſick againſt the pleaſure of pride, to let our ſouls bloud with the conſideration how bad we have been; he that will not confeſſe his former badneſſe, I ſuſpect his preſent goodneſſe, whether he hath any or not. Laſtly, it will make us both pitty the preſent wofull eſtate of wicked men, and hope well, and pray heartily for their future converſion; why ſhould we fear that arm of *God* ſhould be too ſhort for others, that could

reach

reach us? thinke not that we are the laſt loſt ſheep that ſhall ever be found; *The moſt crooked tree will make timber for the temple, if God pleaſeth to hew it.*

For theſe and other reaſons, S. *Paul* in this chapter paints out to the life the dead eſtate of the *Epheſians*, whilſt they were in treſpaſſes & ſinnes, following their own luſts, and the power of the *Prince* of the aire; and in concluſion ſhowes the cauſe thereof, namely their corruption by nature; ſo that the laſt *item* in this black bill is in effect the very *imprimis* of all the reſt. And were by nature the children of wrath even as others: we will obſerve this plain method.

1. *That by Nature all are the Children of wrath.*

2. *How it comes to passe that we are so.*

3. *Seeing so it is, what good use we may make thereof to our selves.*

1. That by nature we are the children of wrath, is the very language of my text; yet lest any should object my text should be but a single Instrument, heare how it is tuned according to the dolefull consort both of scripture and reason in this point: of scripture, Psal. 51. 5. behold, I was shapen in iniquity, and in sinne did my mother conceive me: Romans 5. 12. wherefore as by one man sin entred into the world, and death by sinne, and so death passed upon all men, for that all have sinned.

2. By reason, fetcht from the mystery of Circumcision under the old Te-

Teſtament, & Baptiſme in the new; the whole, ſaith our Saviour, have no need of the Phyſitian, but thoſe which are ſick.

Secondly, becauſe we want that original righteouſneſſe wherein we were created, and which is required to the purity and perfection of our nature; which righteouſneſſe was in *Adam* who was created after *Gods* own image, conſiſting chiefly in *knowledge* and *holineſſe*: as for *Adams* knowledge, he gave ſufficient proof thereof in giving names to the *Creatures*; if a Godfather at the *font* give a fooliſh and fond name to a *child*, the Biſhop at confirmation hath power to alter it; had *Adam* either impoſed improper or inſignificant names on the creatures, *God* no

doubt could have reverſed and revoked them, but the text ſaith Gen. 2. 19. whatſoever *Adam* called living creatures, that was the name thereof, *God* did concurre with *Adam*, and approve their names as brief definitions of their natures: nor was his ſanctity any whit inferiour to his *knowledge*, each faculty of his *ſoul* did look ſtraight forwards on his proper object without ſquinting aſide on any other; ſo that what was ſaid of this great world, was as great a truth of this little world man, and behold all things therein were exceeding good; now becauſe we want this originall *righteouſneſſe*, *we are therefore the children of wrath.*

Thirdly, becauſe all the parts and powers of our *ſoul* and body

are depraved with originall corruption: now as *Nehemiah* did by night ſurvey the ruines of the walls of *Jeruſalem*, ſo let us with *ſhame, ſorrow* and *ſilence*, behold the breaches and dilapidations of our *ſouls*. Our underſtandings are ſo bad that they underſtand not their own badneſſe; our *wils* which are the *Queens* of our *ſouls* become the *vaſſals* of *ſin*; our memory like *Jett* good onely to draw ſtrawes, and treaſure up trifles of no moment; our *conſciences* through errours in our *underſtanding*, ſometimes accuſing us when we are *innocent*, ſometimes accquitting us when we are *guilty*; our *affections* all *diſaffected* and out of order; muſt not that needs be a monſtrous *face* wherein the *blewneſſe* which ſhould be in the

veins, is in the *lipps*; the redneſſe which ſhould be in the *cheeks*, in the noſe; the *hair* that ſhould grow on the *head*, on the *face*? & muſt not our *ſouls* needs ſeem ugly in the ſight of *God*, who have *grief* growing there where *joy* ſhould, & *joy* where grief ſhould? wee love what wee ſhould hate, & hate where we ſhould love; wee fear where no fear is, and fear not where we ought to fear; and all our affections either miſtake their true object, or exceed their due meaſure: this made the pureſt *Pagans* ſee ſomewhat of their natu-rall impurity, and the moſt refined *Philoſophers* complain of their drowſineſſe by *nature*; they ſaw all was not right, all was not well, which made them complain that nature was *Noverca*, a *ſtepmother*

nature was a mother in law, but when or how their own mother dyed, that they could not tell or remember; they could not know how their *ſouls* forfeited *originall righteouſneſse*, being a *myſtery* too high for them to mount unto, who wanted the wings of holy *writ*, & the direction of *S. Paul* in my text, that we are by nature the children of wrath even as others.

Here perchance ſome may expect, that as the *maſter* of the *feaſt* ſaid to him that wanted the wedding garment, friend how cameſt thou in hither? ſo I ſhould demand of originall *ſin*, *foe* and worſt of *foes* how cameſt thou in hither, and by what inviſible leakes didſt thou ſoak into our ſoules? but I deſire if it be poſſible to preſent you

this day with a roſe without prickles, to deliver plain and poſitive doctrine, without thorny diſputes or curious ſpeculations, leſt as *Abrahams ramme* was caught in the thicket, ſo I imbroyle you and my ſelf in difficult controverſies; and here in generall to prevent ſuch objections as might be made againſt this doctrine of the wrath deſerving condition of men by nature, pray hearken to theſe three excellent rules.

1. Let us not with our wanton *wit* kick againſt the pricks of our own *conſciences*, and goe about to prove by arguments that is not, which we by woefull experience find is, or that that is not juſt which is done by juſtice it ſelf.

2. Let us not make φρόνημα σαρκὸς the

the doctrine of the chair to determine controverſies between God & us; for the wiſdome of the *fleſh* is a *malefactor*, no wonder if the *malefactor* being made a *Judge* doth accquit himſelf: 2ly. it is enmity to *God*; no reaſon that hee ſhould be cenſured by him that is his enemy, his wayes I ſay which are often above reaſon but never againſt right: let us not make the *pallat* of corrupt fleſh which ſavoureth not the things of the *ſpirit*, our *taſter* in ſpirituall matters.

3. Let us not buſy our brains ſo much to know how *Originall ſinne* came into us, as labour with our heart to know how it ſhould be got out of us; but the worſt is, moſt men are ſick of the *Rickets* in the ſoul, their heads ſwell to a vaſt

pro-

proportion, puft up with the emptineſſe of airy *ſpeculations*, whilſt their leggs and lower parts do waſt and conſume, their practicall parts do decay, none more lazy to ſerve *God* in their lives and converſations: and here the better to ballace both mine and your judgements aganinſt all blaſts and billowes of private opinions, hearken to the reſolution of the Church of *England*, as ſhe hath delivered her ſelf in the article which is the ninth in number, and beareth the title of *originall* or birth-ſin: originall ſin ſtandeth not in the following of *Adam*, as the *Pelagians* do vainly talk, but it is the fault and corruption of every man, which naturally is ingendred of the of-ſpring of *Adam*, whereby

man

man is very far gone from originall righteouſneſſe, and is of his own *nature* inclined to *evil*, ſo that the *fleſh* luſteth alwayes againſt the *ſpirit*; therefore in every perſon born into the world it deſerveth Gods wrath and damnation: and that this infection of *nature* doth remain, yea in them that are regenerate, whereby the *luſt* of the *fleſh* called in Greek φρόνημα σαρκὸς which ſome do expound the wiſdome, and ſome ſenſuality, ſome the affection, ſome the deſires of the fleſh, is not ſubject to the law of God; and although there be no condemnation for them that believe and are baptized, yet the *Apoſtle* doth confeſſe that concupiſcence and luſt hath of it ſelf the nature of ſinne.

So

So far the golden *Article*, which as all the reſt was written by their hands who had good heads and hearts, in whom wiſdome did contend with their learning, but their piety was a Conquerour above both; who what they learnedly diſtilled out of the ſcripture, faithfully infuſed into theſe *Articles*: and as the reall *ſerpent* of *Moſes* did devoure the ſeeming *ſerpents* which *Jannes* and *Jambres* the *Egyptian enchanters* did make, ſo ſhall the truth of theſe *Articles* outlaſt and outlive confute and confound all falſe and erroneous doctrines whatſoever; even when wilfull *Heretiques* ſhall have their eyes put out with the beams of *truth*, and factious *Schiſmaticks* want a conventicle to hide their ſhame in, and

and furious *Innovatours* either run themſelves out of breath (if the law do not firſt overtake them) or elſe fall down through the giddineſſe of their own brains; and then ſhall the eternall truth of theſe *Articles* want nothing but a foe to oppoſe them, becauſe herein they concurre with the doctrine of S. *Paul* in my text, *that wee are by nature children* &c,

Is it ſo that that we are by nature the *children* of *wrath*? this ſerves to confute three ſorts of people, namely thoſe who either faintly affirm it, or flatly deny it, or falſely maintain it: faintly affirm it, and ſuch are thoſe as have written, *Peccatum originis non niſi ex duobus ſcripturæ locis effoditur*, originall ſin is digg'd out but of two or three

three places of ſcripture; *is digged out*, do they mean is extracted by faithfull conſequence? as if what were ſo deduced were not Scripture as well as that which is their κρυπτὸν in ſo many words, *Is digged out*, and ſo are gold and pretious ſtones; and are myſteries of *religion* of leſſe price, becauſe they are to be gathered by ſome pains? *is digged out*, and that is falſe, for it lyes above ground in plain and pregnant places of ſcripture, though theſe men had rather ſtumble at it then behold it. But out of two or three places of ſcripture, why, out of the mouth of two or three witneſſes ſhall not every truth be eſtabliſhed? but out of two or three places of ſcripture, as if one were not all one with one

one thouſand, when it comes from an infallible mouth; places of ſcripture are not to be taken out by the tale, but the weight. Thus theſe men labour to leſſen originall ſin; O let us all labour to leſſen originall ſin, but not by extenuating it in our tenets and opinions, but by labouring to crucify & mortifie it in our lives and converſations; and ſurely many mens immoderate diminiſhing originall ſin, making it next to nothing, gave the unhappy occaſion to learned *Illyricus* to fall foul on that opinion (if his meaning there be not miſtaken) that originall ſin was a very ſubſtance indeed; an opinion ſo abſurd, that at the ſame time I could both laugh at the ridiculous tenet, and

weep

weep at the unhappineſſe of the man that maintained it; well, let us go backward, and if we want wherewithall to cover his nakedneſſe, let us do it with the ſheets of his own books, and let his admirable maſtery in other things crave a concealment of his errour in this.

Flatly deny it, and ſuch are the *Pelagians*, who ſay that all ſinne comes onely by imitation, ſurely *Cain* never learned to kill his brother by imitation; he was the firſt that ſet that *black coppy*, and wrote not after any other. Indeed children would not be ſo bad, or ſo ſoon bad, but for bad examples ſet before them; but bad examples are not the root from whence childrens badneſſe doth grow, but rather

ther the water or compoſt tha cauſe it to ſpring and ſprout more ſpeedily.

Faſly maintain it, and ſo the *Papiſts*, who though they allow the deprivation of *originall righteouſneſs*, will not allow the depravation of our *nature*, but hold that we differ from *Adam* no more then a naked man from him whoſe clothes are taken away; and to make this more plauſible, *Bellarmine* creates in his brains, that *Adam* was created with a reluctanty and *rebellion* of the inferiour powers of his *ſoul* againſt the ſuperiour faculties thereof, nay bluſheth not to affirm that *God* could not make a man ſo pure and perfect, but *præter Dei intentionem ex conditione materiæ*, there would be ſuch a re-

bellion in him: *Lord!* this ſame *Bellarmine* at other times without neceſſity and againſt reaſon could conceive how *omnipotency* props up *accidents* without a *ſubſtance*, and makes the ſame body at the ſame time in ſeverall places, and now he cannot ſee how an infinite power is antidote ſtrong enough to expell out of the matter any venemous quality whatſoever: true it is that there was in *Adam*, motion, tendency, and propenſity of each faculty to its proper object, but as for any obliquity and deordination in them, it neither was nor could be, as repugnant both to *Gods* goodneſſe and *mans* perfection: But thus they go about to make (as I may ſay) ſome corption in *Adam* in his ſtate of integri-

grity, that they may make way for some integrity in the sonnes of *Adam* after their corruption: but the best is, that as the *Pharisees* Act. 23. 9. though enemies to S. *Pauls* person, yet friends to his *tenets* about the resurrection from the dead, and valiantly vindicated both him and the truth from the *Sadduces* who traduced him for an *Heretick*; so the *Dominicans* who are sound in this point, that we are unsound by nature, defend both us and the truth against the *Iesuiticall faction* that maintain the contrary: on then with courage you learned *Friers*, and may the schoole of *Dominick* be too hard for the sheild of *Loyola*; whilst verity is on your side, let victory be at your backs, may you as far surpasse your ene-

mies for piety and ſolid learning, as they go beyond you and all honeſty, in policy and treacherous deſignes. And thus whilſt they fight one againſt another, let us come to our ſelves, and apply what hath been delivered, firſt to thoſe that are *children* to *parents*, then to thoſe that are *parents* to *children*.

Ye *children* to *parents* have heard how wee are by *nature* the *children* of *wrath* even as others, which wrath-deſerving condition is derived to you from *Adam* by your immediate *parents*, they alas could not convey life, but muſt paſs *death* unto you alſo by the ſame grant, yet this ought not to leſſen your *love*, abate your affection, diminiſh your duty unto them,

Iſay.45

Isay 45. 10. *woe unto him that sayes to his father, what hast thou begotten? or unto his mother, what hast thou brought forth?* Rather imitate the example of *David*, though he complained that in sinne had his mother conceived him, yet he was a *father* to his *father*, and a *mother* to his *mother* in her old age, taking order with the *king* of *Moab* that they should be provided for, 1 Sam. 22. 3. grant our *parents* should turn *Ostriches* unto us and forsake us when we are *young*, wee nevertheless are to be *Storks* unto them, and feed them when they are old, having received from them under *God* the greatest benefit that can be, our being.

Ye *parents* to *children* have heard

that this wrath-deserving condition is derived by you unto your *posterity*. How solemnly, seriously, and religiously then ought marriage to be undertaken and used? how too too blame are they who adde to this naturall corruption other staines before *God* and *man*? antedating their *wives*, *whores*, and *heirs*, *bastards*; a sinne in some places that is made so *common*, that tis made no *sinne*: have wee too little wickednesse of *Peor*, whereof wee are not cleansed unto this day, that before the old debt be satisfied yo runne on a new score, and adde bastardy and illegitimation to the naturall infection of your *children*?

2. Secondly, yee see how (though against your wills) yee have pro-

pagated this wrath-deſerving condition unto your *children*; know then that you are bound both in *honour* and *honeſty*, *civility* and *Chriſtianity* to pluck them out (what lieth in your power) of this pit wherein they are plunged; and this ye may doe, firſt, by embracing the ſpeedieſt opportunity to faſten the *ſacrament* of *baptiſme* upon them; by *baptiſme* the condemning power of *originall ſinne* is drowned, in the *font* the bane is removed, the *blot* doth remain, the guilt is remitted, the blemiſh is retained; the ſting is gone, the ſtain doth ſtay, if not conſented to it cannot damn us, though it may defile us. In *baptiſme*, the finall-peaceable-commanding power is waſhed away, ever after it

may be in us, not over us, it may rule as a *tyrant*, not a *king*, being ever reſiſted, often ſubdued, though never expelled. Some priſoners have eaten off their irons with Mercury water, but there is no way to fret of the fetters of originall corruption, (wherewith our feet are hurt in the ſtocks, the irons have entaed into our ſouls) but by the water in *baptiſme*, and therefore take heed how yee needleſſely deferr it; let *marriage* feaſts be put of till the parties have got their *wedding wardrobe*, let *churching* be deferred to attend the perfect health of the *woman*, let *funerall pomps* be delayed, they may be put of without danger, which rather pleaſe the *living*, then profit the *dead*; theſe are moveable *feaſts* where-

whereof yee make your own *Almanacks*, and ſet them to fall *higher* or *lower*, *ſooner* or *later*, at your own pleaſure, but oh take heed how cauſeleſly ye put of the *baptizing* of your *children*, ſtand not on the *ſhadow* till ye looſe the *ſubſtance*, *ne quod deferatur auferatur*, leſt what ye delay *God* deny, & whilſt you deferre the chriſtening of your child, *God* take away the *child* to be chriſtened, and then, though I will not be the *judge* to condemn the *child*, were I one of the Jury I ſhould ſcarce accquit the *father*.

Secondly, let them not want good prayers, which if ſteept in tears will grow the better, good *precepts*, good *precedents*, and ſhew thy *child* in thy ſelf what he ſhould follow, in others what he ſhould

ſhun

shun and avoid, let them not want wholesome correction, if occasion require; blast not their *souls* with the honey-dew of cockering and indulgence; fetch those little *malefactors* from the hornes of the *Altar*, from the *sanctuaries* of their *mouthes*, *sides*, *lipps* and *bosomes*: what saith *Solomon*? folly is bound up in the heart of a *child*, and the rod of correction shall drive it out, not drive out the heart, but the folly; never was brave spirit spoiled with moderate correction. But the mischief is, that as in the beginning of the year we make much of those weeds which bring the first newes of the approaching spring, nettles are used for pot-hearbs, and fallets made of Eldern buds, so fond *parents* welcome and em-

embrace in their *children* the first beginnings of sinne, yea please themselves to hear their *infants* dispraise *God*, swear, call names, talk wantonly, yea this is accounted wit in the little *children*; I am sure it is want of wit in the greater *children*, for so I may fitly call their foolish *parents* who take delight therein. I say no more, but as for those *parents* who will not use the *rod* upon their *children*, I pray God he useth not their *children* as a *rod* for them.

Now least those who at this present time are neither children to *parents*, nor *parents* to *children*, should complain with the *Grecian* widdows that they this day are neglected in the dispensation of my *doctrine*, hearken to a generall

use

use which will take us all in, let us all take notice of a bad principle which lurks in our hearts, this naturall corruption which deserves the wrath of *God*; in the low Countries half their houses ly buried in the ground, the laying of the foundation is counted as much as the rest of the building: so half our badnesse lyes secret and unseen, consisting in *originall corruption*, whereof too few take notice, for though (as I have said before) *baptisme* taketh away the commanding and condemning power thereof, yet the blot still remaining (as by woefull experience we daily find) makes us backward to all goodnesse, and headlong forwards to all badnesse, this is that which S. *Paul* to the *Romans* (who

though

though he might touch at an improper expreſſion, ſure would never land there and dwell ſo long therein) calls ſinne fourteen times, and we ſhall find it fourteen thouſand times to be ſo in our ſelves. Away then with the ſick doctrine of the ſoundneſſe of *freewill*, and *merit* of *works*; we have alwayes that in us which baneth the perfection of all our performances, namely the lawleſs law in our members which rebelleth againſt the law of our mind, and leadeth us captive to the law of ſinne which is in our members: *Thou ſhalt not commit adultery*, and thou ſhalt commit adultery, *thou ſhalt not ſteal*, and thou ſhalt ſteal, *thou ſhalt not bear falſe witneſſe againſt thy neighbour*, & thou ſhalt bear falſe wit-

witneſſe againſt thy neighbour; witches (they ſay) ſay the Lords prayer backward, but concupiſcence (this witch) in our ſoul, ſayes all the commandments backward, and makes us croſſe in our practiſe what God commands in his precepts. Thus every day we *ſin*, and ſorrow after our ſin, and ſin after our ſorrow, and do what we would not, and would what we do not, and the vvind of Gods ſpirit blovveth us one vvay, and the tide of our corruption hurryeth us another: theſe things he that ſeeth not in himſelf is ſottiſh. blind; he that ſeeth and confeſſeth not, is damnably proud; he that confeſſeth and bewaileth not; is deſperately profane; he that bewaileth and figheth not againſt it,

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is unprofitablely penſive; but he that in ſome weak manner doth all theſe, is a Saint in reverſion here, and ſhall be one in poſſeſſion hereafter.

FINIS.

THE SNARE BROKEN.

Geneſ. 49. verſ. 6.

O my ſoul come not into their ſecrets.

By *T. F.* B. D.

LONDON
Printed by *R. Daniel*, for *J. S.* 1656.

THE SNARE BROKEN.

Geneſ. 49. verſ. 6.

O my ſoul come not thou into their ſecrets.

Mong the many arguments to prove the pen-men of the ſcripture inſpired by the ſpirit of God, this is not the laſt and leaſt, that the pen-men of holy writ do record their own faults, and the faults of their neareſt and deareſt relations: for inſtance hereof, how courſly doth David ſpeak of himſelf? *So fooliſh was I and ignorant, I was as a very beaſt before thee.*

And do you think that the face of S. Paul did look the more foul by being drawn with his own

pencill, when he sayes, *I was a murtherer, a persecutor, the greatest of sinners, &c.*

This is not usuall in the writings of humane authors, who praise themselves to the utmost of what they could; and rather then loose a drop of applause, they will lick it up with their own tongues.

Tully writes very copiously in setting forth the good service which he did the Roman state, but not a word of his covetousnesse, of his affecting popular applause, of his pride and vain glory, of his mean extraction, and the like.

Whereas clean contrary *Moses*, he sets down the sinne and punishment of his own sister; the idolatry and superstition of *Aaron* his

his brother; and his own fault in his prepoſterous ſtriking the rock, for which he was excluded the land of Canaan. No wonder then if he tell the faults of *Simeon* and *Levi*, both their cruell murther, and the heavy curſe which their father laid upon them.

Old *Jacob* lyes now a dying, the lanthorn of his body was ready to be broken, and the light that was in it to be exinguiſhed; his twelve ſonnes get about him, every one expects a bleſsing, and they raiſe their intentions the more, becauſe they knew that he was a prophet.

He begins ſadly; *Reuben* hath a check, and *Simeon* and *Levi* have a curſe. No doubt old *Jacob* as a private man had affection to them

both, but now he ſpeaks to them as a prophet; he knowes no naturall affection, being acted with ſpirituall inſpiration; he leaves off fleſh and blood, being prompted by the ſpirit of God, and tells them, curſed be their wrath, for for it was fierce, and their anger, for it was furious.

I ſhall uſe no other method in the words, but ſuch obſervations as are pertinent to the text, & profitable for your ſouls.

Firſt, *O my ſoul, &c.* ſeeing Jacob doth entertain a diſcourſe with his own ſoul, wee may learn,

A Chriſtian who can diſcourſe with his own ſoul, may make good company for himſelf.

This was Davids precept Pſal. 4. verſ. 4.

verſ. 4. *commune with your own hearts upon your beds*; this is no contradiction, there is a kind of diſcourſe which makes no noiſe: this communion is the heart of heavenly meditation, he may give himſelf a queſtion, and anſwer it himſelf; and David what he preſcribes to us, practiſes himſelf, when he ſayes, *why art thou ſo ſad O my ſoul, and why art thou ſo diſquieted within me? truſt ſtill in God.*

Had people this art of entertaining a time to diſcourſe with themſelves, it would prevent much miſchief; thou mayeſt divide thy ſoul into ſeverall parts, and thou maiſt diſcourſe if thou wilt with every faculty, with thy underſtanding, memory, fancy, and the ſeverall affections of thy ſoul.

Ask that queſtion of thy underſtanding which *Philip* askt of the Eunuch, Acts 10. *underſtandeſt thou what thou readeſt?* call your underſtanding to account whether you underſtand what you read or not.

Ask thy fancy that queſtion which Achiſh once propounded to king David, *where haſt thou been roving all this day?* bring thy fancy to account.

Ask that of thy memory which the maſter did of the unjuſt ſteward, Luke 16. *give an account of thy ſtewardſhip;* ask thy memory what good haſt thou treaſured up.

When thou findeſt thy ſelf tranſported with mirth, ask thy ſoul that queſtion, God did to Sarah, *why laugheſt thou?* when thou ſeeſt the paſſion of anger grow

too

too violently upon thee, ask of it that queſtion which God did to the prophet Jonah, *doeſt thou well to be angry?*

Conſider, if you could thus diſcourſe with your ſelves, you would prevent much bad company; for when we runne into the company of good fellowes, wee have but one thing to pretend unto as a thing incident to mans nature, that he loves company. But if we could entertain this diſcourſe with our own ſouls, wee ſhould be never leſſe alone, then when we are alone, and abate the tediouſneſſe of ſolitarineſſe with good ſociety.

Oh my ſoul come not thou into their ſecrets. The next obſervation is,

That wicked men have certain ſe-

ſecrets, which they communicate to thoſe of their own ſociety.

Wee read in the 26. Pſalm of the ſecrets of the Lord; now as the Lord hath his ſecrets, ſo the devil hath his ſecrets of iniquity; and the reaſon why they keep them ſecret, is, becauſe otherwiſe they would not attain to thoſe ends which they propound to themſelves: if all their deſignes were open, they would be fruſtrated and never obtain their helliſh intents, and therefore that they may not be hindred in bringing them about, they keep them ſecret.

And yet know by the way, though they are ſecrets to men, they are not ſecrets to God; all things are naked and open before him, he is the ſearcher of the heart and

and reins. But no further of this; I come to that which is of more concernment.

It is a dangerous thing to come into the ſecrets of wicked men.

I divide wicked men into two ſorts, thoſe that call people into their ſecrets, and thoſe that come into their ſecrets when called; the principalls, and the acceſſaries: there is a generation of people that think they will fare well enough, if they be not the firſt contrivers, or the moſt active inſtruments in an evil deſigne: they think this will bear them out, if they came in but by the by; oh beloved, know it is not enough to excuſe thee.

And know that a man may come into an evil ſecret, and not com-

command it, contrive it, or act it.

Firſt by conſent to it, thus (not S. Paul) but Saul the perſecutor came into the miſchievous ſecret of ſtoning *Stephen*; for though it was openly acted, yet it was privately plotted. And what did *Saul* do? he threw never a ſtone, he did not, but I tell you what he did, he kept the clothes of thoſe that did it: the Iewes put off their upper garments that their hands might be at the more liberty, with the more ſtrength and ſteady aime to throw their ſtones at him, which their ſleeves hindered; now *Paul* ſtanding by, and keeping the wardrobe of their clothes, was equally guilty with them in that act.

The

The next thing by which a man may be guilty of a wicked ſecret, is by concealing of it, and we find that God brought heavy judgements upon meere concealing.

In the fifth of the Acts, it is ſaid of *Ananias* that he kept back the price, his wife being privy to it, it is not ſaid ſhee did conſent, but onely conceal it. Now S *Auſtin* ſaith in this caſe it is one of the hardeſt things to clear Gods judgements.

God is juſt, the fault was in her uſe of this action, ſhe might have diſcovered it unto the Church, and ſo have been ſpared.

Thirdly, by commending it; though we neither conſent to it, or conceal it, yet if thou commend it, thou doſt adopt that wicked act to be

be thine own, and draw the guilt thereof upon thee; and ſo men come to be guilty of other folkes ſinnes.

But if a man be a miniſter or a magiſtrate, he may be guilty of ſinne otherwiſe, and neither of theſe wayes here ſpoken of; the miniſter if he doth not publickly reprove it, and the magiſtrate if he do not puniſh it.

The miniſter, if he do not reprove it with Chriſtian diſcretion and moderation; though in the ſinnes of great men there is much more danger in reproving them. A crack or want of repair in the top of a ſteeple is more dangerous to mend then any part; the maſon muſt have many devices to climb unto it with the danger of

of looſing of his life: ſo it is dangerous to reprove great perſons to high for us to meddle with. But if we be called to it, we muſt truſt in the aſsiſtance of God; and wee partake of their ſinnes if wee do not reprove them.

But the magiſtrate is guilty though he do reprove it, if he do not puniſh it. *Ely* did reprove his ſonnes, it was well he did it, but this is not enough, the heinouſneſs of their offences was of that nature, that the proud fleſh muſt be cut off, and not be ſuffered to feſter in the body. But he being a magiſtrate and not puniſhing of it, ſuffered himſelf.

But now let us come to know the ſecret; what was the miſchief which theſe two had done? the

ſtory

ſtory is large, and is ſet down by the ſpirit of God in the 34. of Geneſis.

Now may I requeſt you, when divine providence ſhall carry you to your quiet meditations, to read the whole ſtory.

I ſhall give you a brief account of it.

Iacob had but one only daughter, and ſhee would go gadding abroad to ſee other daughters; ſee what comes of the wandring of virgins from their parents houſes, for this was it which wrought her miſery, ſhe would go abroad to ſee faſhions, and going forth, ſhe ſees and is ſeen by the prince of the land.

Give now *Shechem* his due that did her this wrong, he was more honeſt

honeſt in his diſhoneſty then many in this age, who when they have improved their wicked thoughts upon womens weakneſſe, how many are there who do ſcornfully & ſpitefully throw them off, and triumph in the conqueſt they have gotten by their own treachery, and the others fault, and throw away the ſnuff of their wantonneſſe which ends their love?

It is ſaid of *Thamar* the daughter of *David*, that after *Ammon* had abuſed her, he fell from her; but *Shechem* had more generous principles, he doth endeavour to make her, whom formerly he had made his harlot, to be his wife.

This done, the ſonnes of *Jacob* will not conſent, unleſſe they be

circumciſed, which done, in comes *Simeon* and *Levi* and kills them all, men, women and children. Now two things give accents to their cruelty.

Firſt, that they abuſed the holy ſacrament of circumciſion, which God had appointed for a ſigne and a ſeal to the children of Iſrael, and to make this a cloak to their murtherous intents this is the firſt aggravation, they brought heaven intot heir intended deſignes.

The ſecond was this, that whereas the offence done was perſonall in *Shechem*; yet the puniſhment fell upon the whole city, and the women and children.

What miſchief had the women done, whoſe known weakneſſe is their profeſt armour againſt any true

true valiant man? What fault have little infants done, whoſe fathers were the onely committers of the faults? this added to their cruelty.

But as a musket makes no report when diſcharged in the ſame place and time with a full cannon; ſo the act of theſe is but ſmall in compariſon of the cruelty of which this day is our gratefull remembrance: *my ſoul come not thou into their ſecrets.* It was a ſecret in its nature, but a greater ſecret in regard of the time and place in which it was committed; it was plotted in the bowels of the earth, and they undermined many yards therein, leaſt the ſun aſhamed to ſee it ſhould diſcover it; or as if they would creep neerer to hell, from whence it was firſt invented.

And it was a ſecret in reſpect of the perſons who were joyned and ſoldered together with an oath of ſecreſie; and mark a double concurrence of cruelty in this ſecret.

The ſonnes of *Iacob* abuſe the ſacrament of circumciſion, under the covert whereof they might the better bring to paſſe their intended villanies, ſo *Gardiner*, he gave the ſacrament of the Lords ſupper, to all thoſe that were conſpirators in this wicked deſigne and treaſon; that ſo he might enjoyn them to the greater ſecrecy.

And as in the ſecret of *Iacobs* ſonnes there were men, women & children ſlain; ſo theſe traitors intended not their cruelty againſt the king onely, but ſurely that blow had

had not been given, but many thouſands of people whoſe occaſions might have ſummoned them to that place, would have been ſent with the peers of the land the ſame way of deſtruction. I do not queſtion but there are thoſe here preſent, whoſe memories have not let fall the day of this great deliverance; for it muſt not be ſaid that the deliverance extended onely to thoſe then living, but wee, though then in our mothers wombs, and not thought on, participate fully in the enjoyment thereof. For had it been effected as it was intended, it is eaſie for you to judge and conceive the ſad condition this land had groaned under; had it took effect the miſeries of this land had been great, but

the diſhonour to God had been far greater, and if God had ſuffered it to come to paſſe, preſently they had cenſured their own actions to be good and juſt; but the ſnare is broken, and we are delivered.

Oh let your prayers be therefore joyned with mine, that wee may be all kept from the ſecrets of wicked men; and in a thankfull remembrance be conſtant in our praiſes to God for this dayes deliverance.

Some deſire that this day may not be kept, but forgot, and methinks it looks with a paler colour in the Almanack then it uſe to do, but next year it will be a full jubile, fifty years ſince the contrivance thereof: let all thoſe whom

whom God ſhall lend life unto that day, keep in your minds the memoriall of ſo great a bleſſing, and to preſerve the memory thereof, for what principles of falſe doctrine had infected this land, had this plot taken effect: and therefore it ſhall be my prayer; that God will write thankfulneſſe in your hearts to a continuall remembrance of the ſame.

FINIS.

FINIS.

STRANGE JUSTICE.

Iudges 19. 30.

There was no ſuch deed done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, *unto this day: conſider of it, take advice, and ſpeak your minds.*

By *T. F.* B. D.

LONDON
Printed by *R. Daniel*, for *J. S.* MDCLVI.

STRANGE JUSTICE.

Judges 19. 30.

There was no such deed done nor seen
From the day that the children of Israel
came up out of the land of Egypt,
unto this day: consider of it, take ad-
vice, and speak your minds.

By I. E. B. D.

STRANGE JUSTICE.

Judges 19. 30.

There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak your minds.

TRagedyes begin smiling, but end weeping & bleeding; so this chapter: the former part thereof merry with feasting, the latter mournfull with murther, a murther most strange, most true; and give me leave a little to unfold the manner thereof, the rather, because it it a leading case, & I pray God that it may never hereafter have any to follow it.

A nameleſſe *Levite* with his wife journeyed on the highwayes ſide, waited on by one ſervant. *Balaam* the falſe prophet rode in ſtate with his two men: *Numb.*22. the Levite in this chapter is decently attended, has his man: how many poor miniſters now adayes for want of means are forced to be ſlaves to others, and ſervants to themſelves? going on they come to the city of *Gibeon*, whoſe inhabitants were notoriouſly wicked, addicted to the ſinne of *Sodomy*, where all the pleaſure and delight conſiſteth in the enormity thereof. But as luſt in this city was hot, ſo hoſpitality was cold, none invite this Levite home to their houſe; for then amongſt the *Jewes* there were no inns, or rather every houſe was an

inne,

inne, wherein ſtrangers were freely entertained, and at their departure thanks was all the ſhot they had to diſcharge. At laſt comes an old man from his work out of the field at evening, and gives him a free invitation; mark (I pray) his character, 1 he was an old man: your youthfull gallants have more bravery on their backs, then bounty in their hands; alaſs! they have been born ſince the death of hoſpitality. Even amongſt us for the moſt part they are old men of an ancient ſtamp and edition almoſt worn out, which are moſt to be commended for their hoſpitable bounty. 2, he came from his work, thoſe are moſt pitifull to others, who are moſt painfull in their own callings. Your great gameſters that will

will play away an estate by wholesale, are loth to retaile out an almes to the poor, whilst commonly the best husbands are the best house-keepers; liberality being a fire that is maintained by thrift. The Levite entred into his house, but finds the haven more dangerous then the open sea; more safe might he have been in the wilderness amongst beasts, then in the city amongst beastly men, who now presse to offer that violence to his person, which is not to be named amongst Christians. At last they are content to spare the Levite himself (which I impute not to their pity, but to Gods providence) and make his wife the prey of their lust; till the violence and variety thereof caused her sud-

ſudden death; where marke by the way the juſtneſſe of the wayes of God. This woman had formerly been falſe to her husband verſ 2. andnow ſee wherein ſhee had offended, therein is ſhee puniſhed.

Culpa libido fuit, pœna libido fuit.

By luſt ſhee had ſinned, by luſt ſhee doth ſuffer. She that could not be content to be ſeverall to her husband alone, is now againſt her will made common to ſo many, till it coſt her her life; yet it might pleaſe God ſo to ſanctify this affliction unto her, as thereby to bring her to a ſight and ſorrow for her ſinnes, and her ſhameſull death on earth might occaſion to her a glorious life in heaven. Her husband laying hand on her corps, with a knife

knife cut it into twelve parts, and ſeverally ſends them to the jury of the tribes of *Iſrael.*

Hard hearted husband, if the leaſt pity be alive in thy breaſt, offer not this wrong unto the dead. Is it not enough that her ſoul is parted from her body, but her body alſo muſt be twelve times parted from it ſelf? ſuffer her aſhes to ſleep in quiet, the pawn for the return of her ſoul; methinks that knife that cuts her hands ſhould pierce thine heart: but condemn not the Levite for this deed; it was not cruelty, but pitty and piety that moved him unto it, that the ſight of the corps might make the Jewes the more throughly proſecute the cauſe, and every tribe that had a part of her body, might have

a part in revenging her innocent bloud. Her mouth onely spake whilst she was living, now each peice of her mangled corps speaks when shee is dead, whileſt the *Israelites* both attentively heard and judiciously understood the language thereof, which made them condemn the causers of her death for matchlesse offendors: many men have done villanously, but these surmounted them all, *there was no such deed done nor seen since* &c.

I will not mangle my text as the Levite his wife, with often dividing it; let it suffice to observe therein two principall parts,

First, a narration of a notorious villany, *there was no &c.*

2 The prescribing of wholesome orders for the future: *consult, consider, and give &c.*

In the firſt, two commendable practiſes of the Iewes commend themſelves to our meditation.

1 Firſt, they were well skilled, well verſed in the ſeverall actions which were done in their country before their time, and uſed to match & compare one deed with another, to ſee which was better, which worſe, which more which leſſe vitious; and amongſt the army of ſinnes behold this in my text ſtands like a Saul, ſtands higher then his fellows by the ſhoulders upwards.

Herein let us follow the example of the Iſraelites, let us read hiſtories that we be not made an hiſtory; let us compare the paſſages of the time paſt with thoſe of the preſent age; for as it is a great bleſmiſh

miſh in a Gentleman though never ſo proper and perſonable, if he hath but ſuch a crick in his neck, that he cannot turn his face backward to ſee what is behind him: ſo it is a great ſhame in ſuch a one as pretends to learning and wiſedome, if by the benefit of wiſedome he cannot reflect the eyes of his mind backward, and ſee thoſe things which were done in the dayes of his fathers, and in the old time before them. You therefore that have the chronicle of our kings in your houſes, the Acts and monuments in your halls, condemn them not to a deſk, as the *Jews* did their harps to the willows, rather for ſight then ſervice, till moths have fretted out the bookes as worms have eaten the

bodies of those worthy men who compiled them; but at your best leisure read and peruse them. But when you have read all humane Authors over, they will be but so many muddy and brackish channells to the pure and fresh fountain of Gods holy word: meditate therefore in the same both day and night, wherein alone you shall find stories more true, more various, more pleasant, more profitable, then all other writers ancient or modern are able to afford.

2. The second praise-worthy practise in the Israelites is this, they kept the solemn and constant memorial of their coming out of the land of *Egypt*; from which as from a memorable *æra*, and remarkable *Epoche* they used to date, and com-

compute their ſeverall actions; *not ſince the day that the children of Iſrael came out of the land of Egypt.* And good reaſon they had to remember it; God then beſtowing on their fathers a great deliverance, who whileſt they lived in Egypt, lived in continuall ſlavery. Indeed they had meat enough; which may ſerve to condemn the cruelty of ſome maſters to their ſervants now adayes, who though they give them their bellyfull of work, will not give them their bellyfull of victualls.

The Egyptians dealt better with the Jewes in this kind; of onions, cucumbers, and the fleſh-pots of Egypt, they had their full by their own confeſſion. Yet their life being a bondage muſt needs

be miſerable; liberty being the very life of our life without which our life is a continuall dying. Yea the coming of the children of Iſrael out of Egypt may in ſome ſort ſeem to them to have been the creation of the world; *Adam* was made of the duſt of the earth, they then fetcht from the clay of the earth, whereof they had made many hard bricks, though not half ſo hard as the hearts of thoſe Taskmaſters, which were ſet over them; the world was made of nothing, the Jewes when they came out of Egypt, being made formerly for outward reſpects no better then nothing. And as their remaining there was miſerable, ſo their removing thence was miraculous; wonderfully therefore

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ſhould they have forgot themſelves, if they had forgot Gods wonders towards them in this deliverance.

And have not wee *Engliſh*men as many and remarkable deliverances as ever the Jewes had? ſome common with us to all Chriſtans, as the ſecond birth day of the world at the birth of our Saviour. You therefore that are clarks and notaries, who in dating of acts and inſtruments, with your poſting pens make ſuch frequent mention of the year of the Lord, labour that thoſe words which have been ſo often written with your hands, may once be written in your hearts, with the benefits accrued to all mankind by the birth of our Saviour. Some proper

to this our nation alone, as the deliverance from the *Spaniſh* invaſion in 88. *Naomi* ſaid to the men of Bethlehem, Ruth 1. call me not *Naomi* fair; but call me *mara* bitter, for the Lord hath afflicted me, I went out full but return empty, &c. ſo might that great fleet ſay, call me not the invincible *Armado*, but call me the conquered *Armado*; for the Lord hath puniſhed my pride, I went out full, the terrour of the world, but return empty to the ſcorn of all nations. Go then you *Spaniards*, bragge of *Lisbon*, *Bilboa*, and *Toledo* blades; ſure I am that then an Engliſh ſword managed by the arm of the God of heaven was proved to be the beſt mettall. Nor leſſe miraculouſly from home-bred conſpiracy in the

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gunpowder treaſon, where the reaſon onely was intention, but nothing (thanks be to God) brought to execution, but the traytors. Well, its ſaid that things written in marble are moſt durable in difference of time; I would not wiſh to us a marble, hard or ſtony heart, but ſuch a one as is ſoft, tender and pliable, and ſurely this will ſooner receive and longeſt retain the print of Gods favours unto us, and principally of theſe deliverances wherein the people of England may be ſaid to have come out of the land of Egypt.

Now that this ſinne in my text may appear in its proper colours, conſider with me, firſt the party to whome the wrong was offered was a *ſtranger*; the word ſtran-

ſtranger in the very mention of it ought to carry with it a protection from all wrongs; the heathen Romans were ſo Chriſtian in this kind, that if their enemy chanced to enter into their houſe in nature of a ſtranger, there was a ceſſation from enmity, during his abode under their roof, and revenge gave place to hoſpitality. Secondly ſhe was a *woman*, & that ſex may ſeem in ſome ſort to be fenced from injury, becauſe it is not fenced from injuries. For ſuch is the known weakneſs of women, that wee count it weakneſſe in men to offer them any wrong, and our modeſty is the beſt ſafeguard and defence for theirs. Thirdly, ſhe was a Levites wife, and methinks ſome ſhadow of ſacred-

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neſſe ſhould be reflected from him on her. Fourthly ſhe was abuſed to death; indeed ſhe died not preſently, but before ſhe came into the houſe, her ſoul got out of her body, and even in our law it is murther, that comes within the compaſſe of a year and a day; now murther you know is a crying ſinne, yea, like *Stentor* the Græcian, it ſhouteth louder then 50. other ordinary offences. The monſter mother may ſmother her child, but when ſhe hath done, ſhe cannot ſmother the murther of her child. Fifthly, abuſed to death by a whole city: thoſe are deceived who conceive the multitude of offendors diminiſh the offence. Rather the more the ſinners, the more heinous the ſinne; the worſt

ſinne

ſinne that ever was, was the moſt generall ſinne that ever was, when all mankind together ſinned at once in *Adam*: yea in our law that which being done by one or two, is but a treſpaſſe, committed by more aſſumes the name of a ryot. Laſtly by a whole city of Iſraelites: but if they had been *Hivites*, or *Hittites* that had done me this diſhonour, then perchance I ſhould have born it; had they been *Canaanites* or *Jebuſites* had offered me this diſgrace, then more patiently could I have digeſted it, but they pretended to ſerve the ſame God, and obſerve the ſame religion. They were deſcended from the loyns of *Jacob*, and iſſued from the womb of *Rachel*: what good doth the ark of God

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in *Shiloh*, with Levites a tending before it, *Aarons* rod, pot of manna, mercy ſeat within it, if there be a *Sodome* in *Sion*, a *Bethaven* in *Bethel*, folly in *Iſrael*? verily I ſay unto you I have not found ſo great an offence no not amongſt the Gentiles. Happy thoſe poor *Armenians* which live in thoſe remote parts, where the ſhrill ſound of the goſpel was never trumpetted forth, their invincible ignorance will be an Orator in the ears of the mercifull judge, not wholly to excuſe but much to diminiſh their fault, not to prevaile for a full pardon, yet to procure a lighter puniſhment, whilſt in the ſame day they ſhall riſe up, and condemn the *Jewes* in my text, ſeeing better by the light of a candle,

then the *Iewes* by the beams of the sun.

I come now to the prescribing of the wholesome order for the future consult, *consider, and give sentence*: but first wee must remove an objection which here may rise; for may some say, why is it not particularly expresst in the law of *Moses*, what punishment ought to be inflicted upon an whole city, when by lust they abuse a woman to death? had this been a book-case and the penalty precisely specified, it would have spared the Israelites all their pains to consult and consider; yea this may seem to argue the law of God of some defects and imperfections, that it is not adæquate to all occasions, and of extent large enough for all ne-

neceſſities, and needs to be patcht and peeced with the acceſſion of humane deliberation. For two reaſons the particular puniſhment is expreſſed, firſt becauſe the ſpirit of God being charity it ſelf, charitablely preſumed that no Iſraelites would be ſo wicked; the heathen appointed no puniſhment for *parricides*, ſuppoſing that ſinne could not be committed. Men muſt firſt murther all nature in themſelves, before they can be ſo unnaturall as to murther their parents. Secondly, the mentioning of the puniſhment might by ſatans ſuggeſtion, and mans corruption be abuſed to make them commit the ſin: ſome ſinnes are left out in the law, not becauſe they are too little, but becauſe they

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are too great; ſhould the puniſh-ment of every villany be put into the law, the committing of many villanies would be put into our minds, which otherwiſe might be forgotten; and ſinnes puniſher would be made ſins remembrancer. Yet though this caſe for circumſtance is not ſet down in the Bible, for ſubſtance it is in ſeverall places; who ſheddeth mans bloud, by man ſhall his bloud be ſhed, Gen. 6. 9. now the ſcripture is not written for thoſe that will be idle, but for ſuch as comparing one place with another, by faithfull conſequence will proportionably extract and deduce, what ought to be done in each ſeverall action whoſe ſubſtance in the bible is recorded, though each circumſtance

ſtance particularly ſet down. And now I come to the order for the time to come: but behold in the order it ſelf much confuſion ariſing from the variety of tranſlations; you ſhall ſcarce find three bibles wherein two of theſe words are rendred alike: what therefore muſt wee do? the beſt way to expound the text is to practiſe it; and before wee give ſentence what ſhould be the meaning of theſe ſeverall words, let us firſt conſult with interpreters, and conſider the originall. The firſt word in the great Bible, *conſult*, importeth in the originall a meeting of many together, rendred by learned *Tremelius*, *adhibete vos ad iſtud*, ſettle your ſelves together to this matter. The obſervation is this; in mat-

ters of moment we are not severally to follow our private advice, but jointly to unite your selves together in consultation; eyes see more then an eye (saith the proverb.) I must confesse *Paphnutius* with his one eye (for his persecutors had bored out the other) saw more in the matter of ministers marriage then the 300 two-eyed bishops assembled in the councel of *Nice*. But he was an exception from a generall rule; ordinarily tow are better then one: yea *Solomon* the wisest of earthly kings had his councel of aged men, which stood before him, 1 Kings 12. 6. nay a greater then *Solomon* may be brought for the proof of this point: God himself, Genes. 1. 26. being about to contract the first vo-

volume of the world into the abrigement of man, called as it were a councel in the perſons of the Trinity; *let us make man.* Had God any need of councel? is not the ſame eternall act which is done by one perſon, done by all? or are not theſe things rather written for our inſtruction? ſurely for our inſtruction they are written, that when we enterpriſe things of conſequence, we may call for and make uſe of the councels and directions of others; to blame then are they, who raſhly runne on their own heads. I cannot but commend the ſwiftneſſe of *Ahimaaz* his feet, 2 Sam. 18. 28. who being ſent out of *Cuſhi* came to *David* before him, yet can I not but diſpraiſe the ſhallowneſſe of *Ahi-*

maaz his judgement, who running before he had received perfect instructions from *Joab*, came to the end of his journey scarce with the middle of his message.

Is it so then, that we must consult with others? then most lawfull, laudable, & necessary is the vocation of them who are of learned councel: for should your silly clients be entrusted wth the managing of their own suits, they would cut the throat of their most rightfull causes, even with the same sword with which you are able to defend them. But may you be pleased patiently to heare the best spirituall advice which I freely bestow upon you, who would be glad to pay your fees, and give you deserved thanks for your councell, if mine oc-

occaſions ſo required it. When ſuch a cauſe ſhall be brought to your hands, as your own conſciences ſhall proclaim to be bad, let *Baal* plead for himſelf, let iniquity be her own advocate; offer you not once to defend them: and when the caſe ſhall be good, looſe it not in the labyrinths of delayes, and Meanders of demurrs, but bring it the narroweſt cut, the neareſt courſe from the firſt motion to the finall verdict. I muſt confeſſe there may be much corruption in a feſtred ſore, but I dare boldly ſay, there is more corruption in the diſhoneſt Chirurgion, that may quickly cure it, but will not for his private ends: indeed they that hold leaſes by lives, could be content that each life in their leaſe

ſhould be a *Methuſelah* ſith then your gain dependeth on the long depending of ſuits, ſome perchance may think it more beneficiall for you needleſly to protract them. But know by the ſpeedy ending of them, your gain ſhall be the more by being the leſſe; what is wanting in bulk ſhall be ſupplied in bleſſing, no diſeaſed tympany ſhall ſwell your eſtate, but all your ſubſtance ſhall be ſolid wholeſome fleſh: all the ſhekels in your coffers ſhall be ſhekels of the ſanctuary, ſuch as you may enjoy with content, whileſt you live, and leave to your wife, and thrifty heirs, when you die. To you therefore it belongeth to *conſult*: this differs from the former, *conſult* is with others, *conſider* is in our ſelves

ſelves; for after wee have heard what others can ſay, we muſt not ſo pinne our practiſe on their opinions, but we muſt alſo uſe our own beſt conſideration, eſpecially if it be in a caſe of conſcience wherein our own good is particularly intereſted. And this conſideration is to go before our finall ſentence. Before we paſſe our utmoſt verdict, we are firſt ſeriouſly to premiſe a due deliberation in our ſelves, as formerly we have had a conſultation with others, Let us go down and ſee, Gen. 1. 18. 21, whether the ſinnes of *Sodom* be according to the cry which is come up unto mee. Our adverſaries of the Romiſh Church are too too faulty herein, in giving ſentence before they have well weighed

the cause. In the dayes of Queen *Mary* when our land was dark with ignorance, and light onely with those bonfires which burnt the martyrs, a woman in *Jersey* at the stake being delivered of a male child, the standers by took the infant, and threw it into the fire: matchlesse cruelty! children when newly born are to be baptized with water, not to be cast into the fire; or did they take it to be like the *viper*, Acts 28. which no sooner crawled out of the heat of the flame, but S. *Paul* presently cast it in again? alas as yet it was no viper, no poison in the teeth, no venome in the tongue, whereby it may do hurt. Or did they think that it would take it by kind, because his mother (as they termed it) was

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an heretick, no sinne is so throughly entailed from parent to child, but grace and good breeding may break it off. Had they well pondered those things before hand, perchance they might have prevailed for a reprive, if not for a pardon for this child. The *Hebrews* contrary to all other nations, read their letters backward, so the papists in their practise read backward, and invert the order of my text, and instead of consult, give sentence and consider; they first give sentence, and then consult and perchance consider: and I would to God all that hated popery hated also this popish practise; for in some sort hereof guilty are they who seeing one wallowing in sinnes, rashly reason from the present to the fu-

future, and condemn ſuch a one for a reprobate or caſtaway. Let us not flatter black and ſay its white, nor defame white and ſay it is black; let us tell *Judah* of their ſinnes, and *Iſrael* of their tranſgreſſions; for our callings warn us: let us tell a drunkard that he is a drunkard, an adulterer that he is an adulterer, and that his eſtate is deſperate and damnable, if he live and dye impenitent in that condition. But as for their finall eſtate, it belongeth not to us to give ſentence of them; it is not for us to know theſe things which the father hath put in his own power: but if our cenſuring faculty be ſo ſharp (on Gods bleſſing) let us turn the edge thereof inward: let us firſt read a criticall lecture on all

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our own bad thoughts, words, and actions, and then ſhall we have leſſe leaſure and delight to rome and range abroad.

Now the word *conſider* in my text, warrants mee to addreſſe my ſpeech to you who are of the jury: for after conſult is paſt, after you have heard a caſe debated and argued by learned councel, then is your duty to conſider: your way, is ſo hedged on either ſide you cannot go out of it, except you will wilfully; for you are onely conſcionably to find things, according as you hear them alledged and proved, and this done your office is diſcharged; but beware of one thing, the being overſwaied by one appearing and potent man amongſt you. *Barach* ſaid to *Debo-*

rah,

rah, Judge. 4. 8. if thou wilt go up with me, I will go up, but if thou wilt not go up with me, then will I not go up. So too often the the reſt of the jury to one principall man amongſt them, pleaſe you Sr to be for the plaintiff, wee are for the plaintiff, if you be for the defendant, wee are for the defendant, caſt the priſoner, & wee caſt him, accquit you him, and wee accquit him: in a word, wee'l be the wax, print you upon us what impreſſion you pleaſe. Beloved, theſe things ought not to be ſo; that the priſoner ſhould be caſt at the verdict of twelve men, and eleven of theſe twelve have their judgements caſt by the verdict of one. Look therefore to your ſelves, except others will anſwer

ſwer to God for your perjury; for to you it belongeth to *conſider*.

I come now to the third ſtep of the throne of juſtice, *give ſentence*; where wee may obſerve, after due conſultation and conſideration are paſt, wee ought not ſtill to be neuters & Scepticks, but abſolutely to expreſſe and declare our ſelves on one ſide, as wee ſhall ſee moſt occaſion. And yet how many be there which have learning too much to be papiſts, & yet religion too little to be good proteſtants? They are loth to ſay that *Luther* is in the right, and they are loth to ſay that *Bellarmine* is in the wrong. And as God ſaith of himſelf, I am what I am; ſo may it be ſaid of theſe men, they are even what you would have them

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to be: nor need wee go out into the wilderneſſe to ſee theſe reeds ſhaken with the wind; I am afraid in our towns beſt traded, places moſt populous, there be too many of them who ſpending all their life in tedious conſulting, and conſidering of points, continue more unreſolved then when they begun, & will never give ſentence. Which word putteth me in mind, to apply my ſelf unto your Lordſhips to whom his Highneſſe authority hath committed the power of paſſing the ſentence of life and death; but I remember what *Iohn Baptiſt* ſaid to our Saviour, *Matth.* 3. I have need to come to thee, and comeſt thou to mee? Is your Honours courteſie and humilitie ſuch as to repair to my weak

weak pains? when I, whoſe learning in law matters is no better then ignorance, have need to come to you, who are the captains of the firſt forme in the ſchool of juſtice, and therefore need not now to learn the alphabet of your office: well do you know how to weild the ſword in the hand; when to give a ſlanting blow, and where to make a down right ſtroke; whoſe actions are a continuall web, whereof juſtice & mercy are the woof, and the warp. Leaving therefore your Lordſhips, I come to them who come to theſe aſſizes, neither to do nor to ſuffer, but onely to heare and behold: when I compare this meeting in my text with ours at this time, I find a threefold cauſe for

for which wee ought to be heartily thankfull to the God of heaven; firſt, that though there be many ſinnes in our land, yet moſt of them are perſonall, not like this in my text, wherein a whole city together was jointly engaged. Should we have a murther generally committed by a whole city, I am afraid, that the cable of that offence twiſted with ſo many leſſer cords of ſeverall offendors, would be ſo tough and ſtrong, it would almoſt make the ſword of juſtice turn edge before it could cut through it. God daily diminiſh the ſinnes of our land, that they may be fewer for number, leſſer for meaſure, lighter for nature, and may our eyes live to ſee our churches more full, our priſons more

more emptie. Not to flatter our ſelves, we are a ſinfull nation; fellonies amongſt us are frequent, & murther ſometimes, (and were they never ſo ſeldome, they were too often (yet be it ſpoken to Gods glory, theſe be private ſinnes, not city villainies as this of the *Gibeonites*: not but that we Engliſh men are as wild, and as untamed horſes as ever the Iews were, but that God is pleaſe d to hold us with a ſtronger bridle, & curb of his reſtraining grace then he did them. Let him therefore have all the honour of the action.

Secondly, we ſee the poor Levite was fain to ſend for juſtice abroad and about, from Dan to Beerſheba with much care and coſt: had the allowance of this Le-

vite been no larger then the poor pittance of ſome curates and vicars amongſt us, this one charge would have exhauſted his two yeares revenues: but let us thank God that juſtice is brought home to our doors. When I have ſeen with what tedious paces & weary thighs poor people have painfully climed and clambred up the ſteep aſcent to the town of *Shaftſbury* in this county, to bring water to the town; then have I commended the conveniency of thoſe cities, which ſeated in champion places have water at will; then have I praiſed the commoditie of thoſe houſes where turn the cock, and plenty flowes at pleaſure: ſo when I conſider the great trouble of the Levite in my text, to ſend

about for juſtice, then have I juſt cauſe to praiſe God for the benefit of our itinerarie judges wch without our coſt, or procuring, bring juſtice home unto us. If any in this ſence doth λιψᾶν δικαιοσύνην, behold the cup is at his mouth, let him drink his fill.

Thirdly, the cauſe of all this miſcheif is ſet down in the firſt verſe, becauſe there was no king in Iſrael, a tyrannie is to be preferred before an anarchy: for a commonwealth to want a chief, it is the chief of all wants, every man will do what he liſts, none what he ſhould. Too much liberty would make men ſlaves to their own luſts; *Weſtminſter* hall would be turned unto the Gluttons kitchin: in a word, compared to this

confuſion, that of Bable may juſtly ſeem an exact modell of method. But (thanks be to God) our happineſſe will appear the greater, if we conſider the ſtate of forreign countries, divided from us no leſs in condition, then by the ſea; look upon high Germany which ever Prometheus like hath a cruell eagle feeding upon her entrailes: Is this the civil law, wherein nothing ſtands good but *violenta poſſeſſio*, and *firma ejectio*? where ſouldiers keep Term all the year long, and ſcarce make a ſhort vacation in the dead depth of winter? whileſt thus the continent is drowned with woes, our happy iſland is dry; the waves rage round about us, but thanks be to God none

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runne over us; wee are more ſafe under our vines, then our neighbours in their caſtles.

Oh let us take heed that wee take not a ſurfet of our own happineſſe, but be heartily thankfull to God, and expreſſe our thankfullneſſe in the reformation of our lives. But what go I about to do? this is none of Joſhuas day wherein the ſun ſtands ſtill, time will wait attendance on none; and I am privy to the undiſpenceableneſſe of your occaſions, wherefore the halfe of my text ſhall be the whole I will add at this time, *conſult, conſider, and give ſentence.*

FINIS.

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